



"AND HEAL I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING.

NO. 12.

NEW-HAVEN, AUGUST 15, 1829.

VOL. XIV.

Miscellaneous Intelligence.

FRENCH PROTESTANT LETTERS.

About a year ago the General Assembly of the Presbyterian Church in the United States addressed a letter to the Protestant Church in France, expressing their Christian sympathy and love, and encouraging to perseverance. Answers to this letter have been received from several departments, which will be read with interest. The following are extracts from two of them.

FROM THE ANSWER OF THE CHURCH OF MENS.

The Consistory of the Consistorial Church of Mens, department of Isere, to the General Assembly of the Presbyterian Church in the United States of America.

MENS, February 27, 1829.

Highly revered Brethren in our great God and Saviour Jesus Christ.

It is with great joy that we read in the "Archives du Christianisme," of the month of February last, the letter which you wrote to the pastors and the members of the Protestant churches in our beloved country. Our souls have blessed the Lord in learning, that in portions of your country which have been for a long time covered with the thick darkness of idolatry, and in the shadow of death, the glad tidings of salvation have been preached by zealous and faithful pastors, and that a great number of souls, awakened to a sense of their miserable condition, have hastened to place themselves under the guidance of the "great Shepherd, who has given his life for the sheep." We have recognized the hand of God in the rapid progress that his kingdom of regeneration, of blessedness and of peace, has made among you; and we sincerely unite our prayers with yours, in beseeching our heavenly Father, graciously to hasten that happy period announced by the prophets, when the whole "earth shall be filled with the knowledge of the Lord as the waters cover the seas." We thank you for the details into which you enter respecting your churches: such communications will always be valued by us, for although we are absent in person, and separated by vast seas, we are notwithstanding, all of us, in the field of the same great Father; and it is with sincere pleasure that we offer you our hand as brothers in "his name who has loved us, and given himself for us." You will no doubt learn with great interest also the wonderful works which the Lord has performed in our dear Canton of Mens,

during the last seven years. We have had in this little corner of the Alps the same experience as the Presbyterians of the United States have had in their churches. The same wind, the same spirit, has blown upon the dry bones and caused them to revive; the same Sun of Righteousness has risen for us, and by his benign influences given us new life; the same word has been preached, and has been as a hammer to break the heart; the same doctrine of Him who is always the same, has produced the same effects among us, as with you. Yes, we are constrained to confess before God and man, that as soon as the doctrines of salvation, such as our fathers, of glorious memory, had drawn from the word of God, were preached, as you have said, with sincerity and perseverance, we have seen the accomplishment of the promise of the Holy Spirit, and the powerful effects of his salutary influence. As soon as our pastors abandoned the delusive glare of science, falsely so called, and determined to know nothing among us but Jesus Christ, and him crucified, and we were taught that we were conceived and born in sin, estranged from God, under the curse of the law; that we could not possibly find salvation in any other than Jesus Christ, "God manifest in the flesh, who died for our offences and rose again for our justification," we saw a great number of persons given up to dissipation, love of the world and criminal excesses, suddenly withdraw from the amusements of the world, abandon their vain pleasures, become serious, weep over their sins, and afterwards find consolation, peace and joy, in him who has said, "come unto me all ye that labor, and are heavy laden, and I will give you rest. Ye shall find rest unto your souls. I am the way, the truth and the life. No man cometh to the Father but by me: he that believeth on me, though he were dead, yet shall he live." On hearing these doctrines, which appeared new to them, a great number imitated the Jews of Berea, and found them in the Holy Scriptures. Husbands and wives who had been separated, were reconciled; the drunkard became sober; the miser generous for the kingdom of God; luxury diminished among many females, who adorn themselves with humility; and plays and dances have given place to evenings spent in religious meetings and improvement. Villages in which they had formerly had worldly festivals, in which they engaged on the Sabbath, and until a late hour in the night, in dancing and revelry, which was generally followed by quarrels and shameful disorder, be-

came, and are still the abodes of peace, and of the joy of the Lord. It has only been since these doctrines which you justly call great and important, and we may add, all that are essential, have been preached simply, and with power, in our discourses in public and in private, that we have remarked these great changes among our Protestant brethren. Let those who speak against these vital doctrines of Christianity, come among our churches and tell us if the morality of Socrates, the metaphysics of Plato, or the modern pelagianism of our Neologists, could have effected the same wonderful changes, and thus have sanctified souls abandoned to sin.

But if "when we were sinners, Christ died for us," if those who have received the doctrine of salvation by grace, have learned that in them dwelleth no good thing; that they merit death, which is the wages of sin, and that consequently, it is not because of their pretended merits they were created anew and reconciled to God; they have also learned they "were created to good works;" and that because the "tree has been made good," they ought necessarily to bring forth good fruit in all places, and at all seasons. It is thus that we have seen the idle and dissipated apply to work, and bring back by their economy abundance and joy to their afflicted families, who had often been in want of bread.

A sense of the favor of God, the internal witness of his Spirit, has caused them to speak a new language, and to acquire new habits.—Charity is the offspring of piety, and brotherly love has filled their souls with delightful transport, by uniting them to him who required us "to love one another as he has loved us." The poor have been less numerous, the alms of the rich more abundant, the sick more regularly visited, and all the afflicted have received consolation from the great comforter.

The collections made among the Protestants from house to house, and several donations from the Bible Society at Paris, have put it in our power to distribute the Holy Scriptures among all classes of society, and this divine seed has not remained without springing up and bearing much fruit in several places.

As those who know how to appreciate the blessings which they have received from God, feel at the same time the necessity of sharing them with others who do not know them; and as we cannot labor for the salvation of our own souls, without feeling constrained to labor also for the salvation of the souls of other men; all our new converts have become zealous laborers for the conversion of their relations, their friends, their acquaintances, and "publish upon the house tops," the blessings with which God has filled their hearts. It is thus that the Lord Jesus finds in our day, as formerly, in the inferior ranks of society, preachers of the glad tidings, who by their simple declaration convert sinners, and cause them to love the Saviour, just by relating that he had given peace to their souls, and the great love he had for them. They are mechanics, laborers, shepherds, without education and without knowledge, according to the world; but they have been taught in the school of the word of God. They know the language

of those who are well taught, and if they hold their treasure in earthen vessels, they evidence by its most happy effects that they receive the spirit of Christ to dwell in them, which makes them more than conquerors in all things.

It is this desire to labor to advance the kingdom of God, which has given rise among us to a society for evangelical missions to the heathen, auxiliary to that of Paris; an association of females at Mens; and several branch societies in our rural districts. All these different establishments have been blessed by the Author of every good and perfect gift. As in your churches, the piety, zeal, and ardent charity of our female Christians, have powerfully contributed to the propagation and establishment of the dominion of the Gospel among us. Our beloved sisters not only attend to the spiritual and temporal wants of our poor, but they labor to clothe and supply the wants of those who leave all, to preach Christ to poor idolaters. At Mens, our prayers are very numerous, and often in our poor country the collections for Missions surpass our hopes.

An association for the distribution of Tracts, circulate among our lowest classes instructive pamphlets, which do a great deal of good; and a little library, open to all, prepared with great care, furnishes books to those who could not buy them.

As lighted coals, separated from each other, are soon extinguished, our Christian friends have thought they ought to meet together as frequently as possible, to excite each other to love, and to pray and converse together about their eternal interests. With this end in view, some Christians open their houses several times in the week, to all those who feel the value of immortal souls, and who are seeking salvation only in the atoning sacrifice of the Saviour. These Christian meetings, in which every one speaks with entire freedom of the experience of his heart, are more and more blessed by him who has promised to be in the midst of those who assemble together in his name.

The duty of instructing the children in the fear and love of God, being every day felt more powerfully, our Christian friends have established Sunday Schools which have been crowned with blessings from the Lord. Poor children, who could not go to public schools, have learned to read in a few months, and have overcome, by their good conduct, the prejudices which their parents had against the Gospel. The Lord often makes use of these little children to bring their friends to a knowledge of himself. Our school for boys at Mens, and in the country, are under the direction of such of our brethren as are tradesmen; and that of the girls is under the care of those sisters, who are not detained at home by the indispensable duties of their families.

Indeed, for our Christians, the Lord's day is truly a holy and a blessed day. Besides two services in the church, in the morning and evening, we have a meeting of men, of women, of young girls and young men, in which all, according to their age and sex, speak of the joy or sorrow of their hearts, of their spiritual experience, and the wants of their immortal souls. While our brother mechanics go and read the

word of life in the evening to those whom they can assemble in the country, the evangelical Christians of Mens finish the sanctification of the Sabbath, by an evening meeting in their own neighborhood.

Behold, dear and honored brethren, the blessings which the Lord has vouchsafed to grant to our churches. Ah! pray for us, that we may know how to appreciate them, that our thanksgivings and our praises may rise up before his throne as a sweet smelling savor. The work of God has only commenced among us: if some good has been done, there is still much to do. The greatest number are still absorbed by the love of the world, and are seeking earthly things, and the flock of Christ is still the little flock. Ah! if those at least who have professed to follow a crucified Savior, would let the light of their faith and good works shine before men! but alas! there is often an indifference and lukewarmness, which renders them indolent, and timid in instructing their neighbors, and in advancing their own sanctification.—The pastors themselves, who ought always to take the lead of their flocks in their activity and watchfulness, are frequently left behind in the way of life by females and poor peasants.

We repeat it, very dear brethren, pray for us and for our churches, for we stand in great need of it. May grace, mercy, and peace be multiplied to you from God our Father, and our Lord Jesus Christ, by the communication of the Holy Spirit! Amen!

In the name of the Consistory,

ANDREW BLANC, *Presiding Pastor.*

FRANCIS DU MONT, *Pastor.*

ANSWER OF PASTOR COLANY NEE.

The Pastor of the Third Ecclesiastical Division of the Reformed Consistorial Church of the Departments of Aisne, and of Seine and Marne, to the Members of the General Assembly of the Presbyterian Church, in the United States of America

LEME, February 15, 1829.

Gentlemen, much respected, and well beloved brethren in Jesus our adorable Saviour—

It was with profound sentiments of gratitude towards God, and with Christian affection towards you, dear brethren, that I read in the "Archives du Christianisme," a letter not less interesting than edifying and affectionate, which you were pleased to write to the Reformed churches of France.

My first impulse was to bless the Lord for having put it into your heart to write this excellent epistle. I lost no time in having it read in the church, that all my parishioners might be acquainted with it. They were all as much edified by it as myself; and I am requested to express in the name of all, our lively gratitude, and our sincere thanks. With what deep interest we learned that the Lord had vouchsafed to pour out his blessings upon your happy country, upon your interesting churches, upon yourselves, and upon your pious labors! Oh, for this let him be blessed a thousand and a thousand times; and may he continue to pour out upon you all, and upon all the other countries of the new world, the powerful effusions of his spirit of regeneration and of life!

The interest which the perusal of your valued letter excited, induced my suffragan and myself to have it printed, in order that we might be able to distribute it in all the churches in the North of France. We accompanied it with some reflections, and we hope, that with the divine blessing, it will become a powerful means of edification and excitement to all who may read it. Already, many who have asked for it, have congratulated us on having published it. It is called for in many places, and even at Paris, to which I have just sent one hundred and fifty copies.

Since 1825, the Lord has vouchsafed to convert many persons, especially among the Roman Catholics. There were more than 150 in 1825, who abandoned Popery, and who became the glory and ornament of my churches. I have even one congregation entirely composed of converts from among the Catholics, and it is by no means the least conformed to the precepts of the Gospel.

Although the Lord has disqualified me for preaching for more than five years, he has condescended to make use of a feeble and unworthy instrument like myself, to establish a church, and place one of his faithful ministers in the interesting town of St. Quentin; notwithstanding the numerous obstacles, the Consistory and the local authorities have constantly opposed to it. The Lord has triumphed over all these obstacles, and has blessed in a striking and gracious manner this new church, composed of French and English. The worthy pastor who has charge of it, Mr. William Monod, is entirely devoted to his Master's service, and labors with success for the advancement of his kingdom. Scarcely a week passes that some Roman Catholics do not apply to him to be admitted into our communion. It is true, all are not actuated solely by the desire to learn the truth; but the greatest part feel their spiritual misery, and several have already gone to the Saviour to obtain pardon and life.

In the neighborhood of St. Quentin, the work of God makes very great progress, as well among the Catholics as among the Protestants. It is the same in almost all the churches of the Northern department; although the pastors of the churches are rather opposed than favorable to this religious awakening. The Lord has notwithstanding already done, and is still doing great things in these different places, by the instrumentality of several of his children who are only laymen. He has even put it in my power to fill all these countries with excellent books, and religious Tracts, which have been furnished me principally by the societies of London and Paris. They have been, and are still circulated, not only by converted persons, but also by six paper-carriers, daily occupied in this work, and conveying the Gospel from house to house. All these means, accompanied or followed by the preaching of several itinerant ministers, have been, and are still abundantly blessed in the conversion of many souls.

These statements, reverend and well beloved brethren, may give you some idea of what has been done in this part of France, to advance the kingdom of our blessed Saviour. I do not speak to you of all that the Lord has done in the

other provinces of this vast kingdom, and particularly at Paris, which was but recently the head-quarters of the most alarming infidelity. I am persuaded that others have already informed you, or will inform you, better than I can, of all these things, as well as of all that is occurring in Switzerland, in Germany, and in the other parts of Protestant Europe. I will only add, that in France, as in your happy country, revivals and conversions have taken place only where have been preached with power and simplicity, the corruption of our nature, the necessity of repentance, regeneration by the Holy Spirit, justification by faith in the blood of the Saviour, sanctification as the fruit of this faith, and the other vital doctrines of the Gospel. Wherever these great truths have been preached, in public or in private, souls have been awakened from their sleep of death; but there has also been a strong opposition manifested, particularly on the part of the unconvinced pastors. In my parish it arose at first, and still often proceeds, from some of the subaltern authorities, and from the Roman Catholic clergy. However, thanks be to God, the opposition diminishes here, as well as elsewhere, and we may now preach the Gospel of salvation in the greater number of our churches, without being called, as we were formerly, Innovators, Methodists, or even Antimonians.

You perceive from this, well beloved brethren, that we have reason to hope that the Lord will continue his work in our interesting country. The government actually allows the same liberty to us as to the Catholics; and countenances many of our religious institutions. We ought to thank the Lord for permitting us to live under this happy government, and pray God to prolong the days of Charles X, our august sovereign. We recommend him, in recommending ourselves to your prayers. Yes, dear brethren, pray for us; pray for our government; pray above all for our dear churches, and principally, for the poor sinner who writes you this letter, that the Lord may grant us all grace to labor for the advancement of his reign and our own sanctification. But especially I would recommend to your prayers, our young missionaries, who will soon leave Paris to go to the south of Africa, and among whom are two of my parishioners, my dear children in Christ, who are the first fruits of French missions, Lemue and Bisseux. On our part, we hope the Lord will also enable us to pray for you, well beloved brethren, that it may please him to prosper more and more the work in your hands, and pour out upon you, upon your churches, upon your labours, and your happy country, his choicest blessings. May it please him to strengthen more and more the bonds which unite us in Jesus our adorable Saviour. May he bless the correspondence which he has put into your hearts to commence with us, and which we desire with all our hearts to continue. How cheering will it be to us again to hear of your welfare, and to learn that the kingdom of God continues to make progress among you! Oh! may it spread over the whole world, and above all be firmly established in our own hearts.

Receive, honored brethren, with our prayers

our best wishes, and our lively gratitude, the expression of my sentiments of respect and brotherly love.

COLANY NEE.

WESLEY ON INTEMPERANCE.

We select from the Christian Advocate, the following extracts from Wesley shewing his views of the sin of Intemperance.

Neither may we gain by hurting our neighbors in his body. Therefore we may not sell any thing which tends to impair health. Such is, eminently, all that liquid fire commonly called drams, or spirituous liquors. It is true, these may have a place in medicine; they may be of use in some bodily disorders; although there would rarely be occasion for them, were it not for the unskilfulness of the practitioner. Therefore such as prepare and sell them only for this end, may keep their conscience clear. But who are they? Who prepare them only for this end? Do you know ten such distillers in England? Then excuse these. But all who sell them in the common way to any that will buy, are poisoners general.—They murder his majesty's subjects by wholesale, neither does their eye pity or spare. They drive them to hell like sheep; and what is their gain? Is it not the blood of these men? Who then would envy their large estates and sumptuous palaces? A curse is in the midst of them: the curse of God cleaves to the stones, the timber, the furniture of them! The curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell! Blood, blood is there: the foundation, the floor, the walls, the roof, are stained with blood! And canst thou hope, O thou man of blood, though thou art 'clothed in scarlet and fine linen, and farest sumptuously every day;' canst thou hope to deliver down thy *fields of blood* to the third generation? Not so; for there is a God in heaven; therefore, thy name shall soon be rooted out. Like as those whom thou hast destroyed, body and soul, 'thy memorial shall perish with thee!'

Was ever language more pointed and terrific!

The following is an extract from his sermon on the duty of *Reproving our Neighbor*:—

"It passes for an indisputable maxim, 'Never attempt to reprove a man when he is intoxicated with drink.' Reproof, it is said, is then thrown away, and can have no good effect. I dare not say so. I have seen not a few clear instances of the contrary. Take one:—Many years ago, passing by a man in Moorfields who was so drunk he could hardly stand, I put a paper into his hand. He looked at it and said, 'A word—a word to a Drunkard,—that is me,—sir, sir! I am wrong,—I know I am wrong,—pray let me talk a little with you.' He held me by the hand a full half hour: and I believe he got drunk no more.

"I beseech you, brethren, by the mercies of God, do not despise poor drunkards! Have compassion on them! Be instant with them in season and out of season! Let not shame, or fear of men, prevent your pulling these brands

out of the burning : many of them are self-condemned—

‘Nor do they not discern the evil plight
That they are in,’

but they despair ; they have no hope of escaping out of it ; and they sink into it still deeper, because none else has any hope for them !—‘Sinners of every other sort,’ said a venerable old clergyman, ‘have I frequently known converted to God. But an habitual drunkard have I never known converted.’ But I have known five hundred, perhaps five thousand. Ho ! Art thou one that readest these words ?—Then hear thou the words of the Lord !—I have a message from God unto thee, O sinner ! Thus saith the Lord, Cast not away thy hope. I have not forgotten thee. He that tells thee, ‘there is no help,’ is a liar from the beginning ! Look up ! Behold the Lamb of God, who taketh away the sin of the world ! This day is salvation come to thy soul : only see that thou despise not him that speaketh ! Just now he saith unto thee, ‘Son, be of good cheer ! Thy sins are forgiven thee !’

We close our extracts with his *Word to a Drunkard* :

“Are you a man ? God made you a man, but you make yourself a beast. Wherein does a man differ from a beast ? Is it not chiefly in reason, in understanding ? But you throw away what reason you have. You strip yourself of your understanding. You do all you can to make yourself a mere beast : not a fool, not a madman only, but a swine, a poor filthy swine.

“O how honorable is a beast of God’s making, compared to one that makes himself a beast ? But that is not all. You make yourself a devil. You stir up all the devilish tempers that are in you ; you heighten and increase them. You cause the fire of anger, or malice, or lust, to burn seven times hotter than before. At the same time you grieve the Spirit of God, till you drive him quite away from you. And whatever spark of good remained in your soul, you drown and quench at once.

“So you are now just fit for every work of the devil ; having cast off all that is good or virtuous, and filled your hearts with every thing that is bad, that is earthly, sensual, base, and devilish. You have forced the Spirit of God to depart from you ; for you would take none of his reproof : and you have given yourself up into the hands of the devil, to be led blindfold by him at his will.

“Now, what shall hinder the same thing from befalling you, which befell him who was asked, Which was the greatest sin ; adultery, drunkenness, or murder ? He said drunkenness was the least. Soon after, he got drunk : he then met with another man’s wife, and ravished her ; the husband coming to help her, he murdered him.—So drunkenness, adultery, and murder, went together.

“I have heard a story of a poor, wild Indian, far wiser than either him or you. An Englishman gave him a cask of strong liquor. The next morning he called for his friends together, and setting it in the midst of them said, ‘These white men have given us poison. The man who gave me this was a wise man, and would

hurt none but his enemies. But as soon as he had drunk of this, he was mad, and would have killed his own brother. We will not be poisoned.’ He then broke the cask, and poured the liquor into the pond.

“On what motive do you thus poison yourself ? Only for the pleasure of doing it ? What, will you make yourself a beast, or rather a devil ? Will you run the hazard of committing all manner of villanies ; and this only for the poor pleasure of a few moments, while the poison is running down your throat ? O never call yourself a Christian ! Never call yourself a man ! You are sunk beneath the greater part of the beasts that perish.

“But you say, ‘You drink for the sake of company. You do it to oblige your friends.’—For company, do you say ? How is this ?—Will you take a dose of ratsbane for company ? If twenty men were to do so before you, would you not desire to be excused ? How much more may you desire to be excused from going to hell for company ? But ‘to oblige your friends ?’ What manner of friends are they, who would be obliged by your destroying yourself, who would suffer, nay, entice you so to do ? They are villains. They are your worst enemies. They are just such friends as a man that would smile in your face, and stab you to the heart.

“O do not aim at any excuse. Say not, as many do, ‘I am no one’s enemy but my own.’ If it were so, what a poor saying is this, ‘I give none but my own soul to the devil ?’ Alas ! is not that too much ? Why shouldst thou give him thy own soul ? Do it not : rather give it to God.

“But it is not so. You are an enemy to your king, whom you rob thereby of a useful subject. You are an enemy to every man that sees you in your sin ; for your example may move him to do the same. A drunkard is a public enemy. I should not wonder at all if (like Cain of old) you are afraid that ‘every man who meeteth you should slay you.’

“Above all, you are an enemy to God, the great God of heaven and earth : to him who surrounds you on every side, and can just now send you quick to hell. Him you are continually affronting to his face. You are setting him at open defiance. O do not provoke him thus any more. Fear the great God.

“You are an enemy to Christ, to the Lord that bought you. You fly in the face of his authority. You set at nought both his sovereign power and tender love. You crucify him afresh. And when you call him your Saviour, what is it less than to ‘betray him with a kiss ?’

“O repent ! See, and feel what a wretch you are !—Pray to God to convince you in your inmost soul how often you have crucified him afresh, and put him to open shame. Pray that you may know yourself to be (inwardly and outwardly) all sin, all guilt, all helplessness. Then cry out, ‘Thou Son of David, have mercy on me. Thou Lamb of God, take away my sins :—Grant me thy peace :—Justify the ungodly :—O bring me to the blood of sprinkling, that I may go and sin no more :—that I may love much, having had so much forgiven !’”

From the Journal of Humanity.

TEMPERANCE.

MR. HOOKER,—During my late tour of preaching in Boston, the following facts relating to the general subject of Intemperance were communicated to me by gentlemen, in whose judgment and accuracy entire confidence may be placed. A few remarks of my own are subjoined.

N. HEWITT.

Mr. ——— said to me, "It is much easier to do away the custom of drinking spirit than many persons are aware of; all that is necessary is to make the trial. I own six coasting vessels, and there has been no spirits used on board of one of them for more than a year. I found no difficulty in excluding it."

Mr. ——— informed me that one of his acquaintances was conversing with a retailer of spirituous liquors on the wickedness of helping men to drunkenness and ruin, when a well known distiller came in, who had amassed a large estate from the manufacture of the drink of drunkards, to whom the question was put, "Is it right to sell spirit?" He replied, "Why, I've made all my property by it." Well, but is it right to furnish mankind with the means of their ruin? "The people will have it at any rate, and I may as well have the benefit of the trade as others." That's not the question—is it right for you to make gain out of the wickedness and misery of drunkards, and the ruin of their families? "If I must answer," said the distiller, "I say, that though I get my living by making rum, *he's a fool that drinks it.*"

Mr. ——— stated that one of his neighbors had occasion to go into a grocery late in the evening, and he there found an old woman whose appearance indicated want and misery in the extreme, with a pitcher in her hand. As he entered the shop she was asking for tea. The grocer inquired how much she would have, "*Two cents worth,*" she replied. When she went out he inquired of the shop keeper, what she had in her pitcher. Rum, was the answer. How much? "*Thirteen pence half penny's worth.*" Eighteen cents for rum, two cents for tea!!!

Compare the opulent and respectable distiller and this late-at-night pedlar to the abject poor. Wherein is the difference? According to the distiller's own admission, those are fools who purchase and use his wares. He is willing then to profit by the simplicity and debasement of his fellow men. Just so the small dealer, whose rum shop is the pest of his neighbor. In principle, the wholesale importer and distiller and the grog shop keeper, as it respects the moral character of their business, are alike. In this connexion, I will relate a remark of a New-Jersey tavern keeper, which he made to me a year ago. He said, "An aged friend observed to me a few days ago, that there was *one sin*, which he should not have to answer for, and that was, *dealing out damnation by the half gill.*" "This," said the tavern keeper, has "been ringing in my ears ever since, and it troubles me very much." No wonder. If peddling out "perdition by the half gill" is an idea that troubles the tavern keeper, how ought those men to feel who deal it out by the barrel, or hogsheds, and hundreds of hogsheds? How can professors of religion,

how can deacons, pursue the business of "dealing out perdition?"

Look at a recent case. Doct. ——— told me that an intemperate man came from Maine to Boston about five weeks ago, to be cured of drunkenness by Dr. Preston's mode of treatment. Not finding it as efficacious as he supposed, he gave way to despair. In the agony of his insupportable torment, he *cut his throat!* Go now, Mr. Distiller, and stand over "one of the fools, who support your profitable business." Look upon that man with his throat cut. He is one of your customers. You have his money, and he has your—what?—What name can be given, which shall convey an adequate idea of the mischief which your manufacture and merchandise produces? What name shall be given to your employment, and to yourself as engaged in this employment? We call an artificer in silver a silversmith; a builder of houses a house joiner; a dealer in slaves a slave dealer; one who sets houses on fire an incendiary. What shall we call a dealer in ardent spirit—a dealer in the drink of drunkards—the man who sets men on fire? If we may transfer the names of effects to their causes (and this is a common case) then we may call your employment, "The drunkard manufacturer," "the pauperism machinery," "the art and mystery of turning men into fools and madmen." "The theory and practice of transferring honest men into felons, and healthy, cheerful men into hospital patients and suicides." Surely the old gentleman referred to, gave to the New-Jersey tavern keeper a correct description of your business, "manufacturers and pedlars of perdition." If this be your business, what—unless, as I know is sometimes the case, you are better than your business—what are you?

Hundreds of men who have traded in this moral and physical pestilence have become sensible of its enormity and have abandoned it with horror. You must leave it or it will drag you to ruin. You cannot continue it with a good conscience. As soon as you pass on so far in the highway to perdition as to make gain in the face of the remonstrances of your conscience, and at the expense of so much private and public misery as attends the business in question, you may be sure that you are filling up the measure of your iniquities at a rapid rate, and that the day of retribution is not far off.

It was with such views of the subject, that one of the most extensive wholesale dealers in Boston told Mr. ———, as they were leaving Faneuil Hall after the late meeting there, that he would give five hundred dollars if he was clear of this bad employment; that he intended to induce, if possible, four of his acquaintances who were large dealers also, to unite with him in winding up their spirit business on or before the 1st of December next. I know of a multitude who are making the same preparations. Oh! that every man would go with them! Men of capital and credit have it in their power to benefit this country on a larger scale than any others, by combining together to put down the manufacture and sale of the venom by which more than three hundred thousand are annually ruined, thirty thousand of whom go down annually to a premature and ignominious grave, without hope of a better portion in eternity.

MR. KING'S JOURNAL IN GREECE.

*Selected from the New York Observer.**Departure from Marathonisi.*

Tuesday, November 18.—The day was fine, and as I pursued my journey, I felt a high degree of pleasure in reflecting on the scenes which had transpired at Marathonisi. The road, for a while, was tolerably good; then rough and mountainous, through deep ravines, and over rocks and stones, till at last there was almost literally nothing but stones to travel on. On having gone down the western descent of the Taygetus, to the sea shore, I saw, at a little distance to the right, a small village called Vitelo, from which some of the Maniots suppose Napoleon Bonaparte's family originated. Turning to my left, and following the shore, I soon came to what is called Tchimova Lime-ni, or the harbor of Tchimova. It is a small village containing 100 inhabitants, who are well supplied with churches, there being three in the place. In one of these stood a single monk, with his gun, to defend it from the attack of Ibrahim, who, in June, 1826, sailed into the port and fired upon the place. The monk, instead of fleeing, stood with true Spartan courage, determined to fall with his church. Neither, however, sustained any material injury, as the Pacha, after landing about a thousand men below the place retired. Many of these soldiers were destroyed, and the remainder were obliged to fly to their ships. On this occasion, even the women came out to battle with swords and pistols; and instead of giving to their sons the shield, with "E Tan e epi Tan," seized it themselves, and showed by their courage that they were worthy daughters of Spartan mothers.

Mavromichaelis and his family.

But what gave me a particular interest in this place was, its being the residence of Petro-Bey, or Mavromichaelis, who, under the Turks, was the Bey of Mani, and who, during the revolution, has been called by his countrymen to sustain important posts of office in the government. I had also the pleasure of his acquaintance at Egina, where he now resides, and he had in a most friendly manner sent me a letter of introduction, addressed to all the inhabitants of Sparta. His son Anastasius, received me very politely, and gave me a lodging in his father's house, and insisted on my taking my meals with him while I remained at Tchimova. The father has not seen his house since the war commenced, eight years ago.

Different things have been said of Mavromichaelis and his family; but that which pleases me the most, I found in an extract from a private letter, published in the "Constitutional," at Paris, dated "*Vendredi, 19th October, 1827,*" of which the following is a translation of only a part:

"MANIA.—This part of the the Peloponnesus, which has never seen the enemy penetrate into its bosom, is divided into seven districts, which are called *Captain-ships*, (if I may use such a word,) 1. Cacaovouli, or Interior Mani. Tchimova is its capital. It is this district which saw

born in its bosom the family of Mavromichaelis. This family is in general, the most beautiful of all those who inhabit the Peloponnesus; the men and women are well made, of a middling stature, oval countenance, light hair, and beautiful eyes.

"The qualities of this numerous family, are also very commendable. Petro, (Peter,) the eldest of five brothers, of whom four are still living, is 60 years* of age; he has embonpoint, black eyes and hair, he is a beautiful man. His air though pleasant, has something imposing, which strikes and at the same time attracts the attention of those who see him. All his family obey him with docility, and not a member of it dare undertake any thing without his express orders. He is also the most upright of all his fellow citizens; and to give an idea of his patriotism, it is sufficient to recall to mind the zeal which he showed at the commencement of the revolution, when all the Mariots (people of the Morea) still hesitated as to what they should do, and had their eyes upon him. The second of his sons was a hostage at Constantinople, and the third had just been delivered into the hands of the Turks at Tripolitza, to render them tranquil and make them believe that there existed no concealed design. The time to raise the standard being arrived, he pronounced these words, which the Greeks will never forget—'When the liberty of a whole nation is concerned, every feeling of family must be extinguished.' Before the city of Calamata, he girded the sword with his own hands upon his eldest son Elias, who flying from combat to combat, fell under the walls of Carystos, without again seeing his parents.

"The second of his sons is George; one of the three members of the Commission, which the National Assembly named to govern the affairs of Greece, under the name of J. Capo d'Istrias. He is 26 years of age; he is slender, but beautiful and full of grace; his manners show a man affable and polite; in fine, he has all the traits of the family. The third Anastasius, is in his 24th year; he has embonpoint; he is affable as well as his other brothers, but his air is rather that of a man of war, and indeed he has well sustained the fire of the enemy. The fourth, John, fell at Navarino, on the arrival of Ibrahim Pacha. The fifth Demetrius, is in his 18th year; he has all the traits of the family, and is now in Paris for the purpose of instruction. France has already acquired a right to the gratitude of an unhappy people, who have courageously sustained their cause, notwithstanding all their privations.

"Petro Mavromichaelis has also a young daughter of 15, named Maria. She has all the traits of the family. She is a charming creature. The rare beauty of this daughter and her noble manners, charm all who behold her. In the last expedition of Ibrahim Pacha to Mani, this daughter followed her grand-mother, who led the Spartan women to combat, to repel this ferocious enemy."

Such is the character given in the Constitutional, of the family that gave me a most friend.

* He is at present only 56.

ly and cordial welcome to their house, at Tchimova Limeni.

The following is a translation of the letter, which the father sent to me at Egina, the day before I sat out on my journey :

"To the most beloved of God, the holy High Priests, and Priests; to the Captains, the Principal men, both great and small, of our country, Sparta."

"Wishing to pass through every part of our beloved country, for the sake of seeing it, the bearer of this, the venerable priest, Mr. King, a man most honorable and worthy of love and intercourse, sent by the philanthropic and Phil-Ellen Americans, who came to Greece with alms to distribute to the poor Greeks, and as he is going particularly through our celebrated, undefiled, [by Turks,] peculiar country, Sparta, I commend him to your love, that you may receive him with all possible kindness, as if it were I myself, (whom indeed, having served my country these eight years, you desire to see,) and still more so, since the great good which he will be able to bring about and to effect in our country, I with all my efforts and struggles and labors, have not been able to execute. He will cause schools to be established in our Sparta, with the expenses from philanthropic America; will take six youths to send thither to be educated at their expense; and as many other good things, which he may know to be useful and which you may present to him that he may understand, he will effect and accomplish. Suffice it to say, as above, that you show yourselves worthy of his love and virtue.

"The word of our holy Gospel, 'peace with all,' and 'love thy neighbor as thyself,' will lead you not to devour one another. For the love of God and your own honor and happiness, cease from civil wars—for repentance is unprofitable. This—and may God grant us a happy meeting. Your zealous countryman,
PETRO BEY, MAVROMICHELIS.

"P. S. I say also to my family, other relations and friends, stand with all readiness, that you may please this worthy venerable Phil-Ellen from philanthropic America."

What is said in this letter may lead you to suppose, that I had promised to establish schools and send young men to America, &c. It was not so, however, I only conversed with Mavromichelis on the subject of establishing a school or schools in Sparta, and told him that I hoped, but that I could not say at present for certain, that it would be in my power one day, through assistance from America, to establish such a school, or schools, and also to send five or six young Spartans to be educated. He seemed delighted with the idea, and has ever since been urging me to write to my friends, so that the school may be established.

Mani, or as it is called by the inhabitants, Sparta, is that mountainous region which is included between the gulph of Colokythia (Sinus Laconicus) and the gulph of Coron (Sinus Messiniacus.) Its Eastern extremity is Tranasa, a village about two hours distant from Marathonisi.

This portion of country, Mani, was divided into several little districts, the inhabitants of which were subject to their different Captains, to whom they looked for protection, and each of whom, in his district, was a kind of feudal lord. The population was estimated at about 8,500 families, and 50,000 souls. The number of men capable of bearing arms, was estimated at 10 or 12,000. Their Captains were continually making war upon each other, and sometimes a single saucy word from an individual of one district, involved thousands in dire consequences. Two villages were actually at war with each other when I was at Tchimova.

With regard to their character, I have said, perhaps, sufficient, in treating of Marathonisi. I will however add, that the only means of bringing this people into good order, is the establishment of schools to enlighten them, and the distribution of the Gospel, of which, at present, they know but little. In speaking of the people of the country and their robberies and thefts, the Monk, who took the stand in the church to oppose Ibrahim, observed to me, "they are holy men"—"go and see what a hard life they live, and you will pardon them!" What can be expected from a people who hear such language from one to whom they look for spiritual guidance! On the whole, I think no people under heaven placed in their situation, and with the same advantages, would do better than they do—few I think would do so well. Their country is barren and rocky almost beyond description. The language of Petro Bey to me, though it might shock you, was quite expressive of the face of the country. "All the stones," said he, "which God made, he strewed in Mani." Their exports consist of oil, silk and Volonia, and they have need to import coffee, sugar, woollen, cotton and linen cloths.

In the evening, Maria honored me with her presence in the room of her brother, with the other females of the family; but she sat at such a respectful distance, and her countenance was so little illumined by the feeble light of a single lamp that stood near me, that I was unable to perceive any "rare beauty," and, of course, was not so much charmed as the writer of the article in the Constitutional seems to have been. Her grand-mother, whom I at first, from her young appearance, took to be the wife of Petro Bey, was to me the most interesting female in the whole family. She is now seventy-five years of age, but appears much younger. It was she who led on the Spartan females to battle, not only at Tchimova, but passed over the rocky mountains to Kitraia, there to assist in opposing the invading army of Ibrahim.—She and her Amazonian band went with swords, and pistols, and stones, and whatever they could find to fight with; aided their thirsty husbands, sons and brothers, by bringing them water, in the midst of the firing of musquetry and cannon.

On leaving Tchimova, the old lady brought me a loaf of bread, and presenting it to me, asked me for some books for two or three little girls who wished to learn to read, and begged me, if possible, to establish a school for the instruction of females. "We will all go to it,"

said she, "young and old, married and unmarried!" I told her that I should write to America, and, if possible, the school should be established. There is now scarcely a female in the whole region that knows Alpha from Omega.

AGENCY IN THE MEDITERRANEAN.

The arrival of Mr. Anderson at Malta, on the first of January, was mentioned, (says the Herald,) in our number for May. His visit was highly gratifying to himself and his brethren.

Mr. King, on receiving a letter from Mr. Anderson, was greatly rejoiced at the prospect of a meeting in Greece. He says, "I am, as it were, alone, and have longed much to see some friend, with whom I could converse. I shall have much to say to you when I see you. I welcome with heartfelt joy your arrival in the Mediterranean." Mr. King advised, for various reasons which he stated, that Mr. Anderson should spend the month of March in the Ionian islands, with the design of afterwards visiting the Morea, and the Archipelago.

On the 25th of February, Messrs. Anderson and Smith, in company with Mr. Robertson, (the missionary and agent of the Episcopal Missionary Society,) embarked from Malta for Corfu, where they arrived on the 2d of March. Between this date and the 13th of April, they visited Cephalonia, Ithaca, and Zante, whence they were on the point of crossing to the Morea. They hoped to traverse it, and arrive at Egina in ten days.

At Corfu, Mr. Anderson was happy to meet and confer with Mr. Lowndes, from the London Missionary Society, and professor Bambas, who was the friend of Messrs. Fisk and Parsons at Scio.

As to immediate measures for the benefit of Greece, it would be premature to speak, till after a more thorough investigation. The missionaries at Malta agreed in the opinion, however, that the American press under their direction might be advantageously employed in furnishing a liberal supply of school books, in modern Greek. This was contemplated at the establishment of the press, and is in conformity with instructions recently given by the Committee. The time has now arrived, when a vigorous prosecution of this long cherished design is expedient, and likely to prove highly beneficial.

Soon after Messrs. Anderson and Smith left Malta for Greece, Mr. Bird embarked on an exploring tour, to Tunis and Tripoli. In consequence of his familiarity with the Arabic language, he has peculiar advantages for accomplishing this service.

What effect the present war may have upon the future labors of the missionaries cannot be foreseen. If not prevented by the state of political affairs, Mr. Bird will probably return to Syria, accompanied by one of the missionaries yet to be sent abroad. Mr. Goodell, and another missionary, may be stationed at Smyrna; though Constantinople would be preferred, should it be accessible. The acquaintance of Mr. Goodell with the Turkish, and the Armeno-Turkish, obviously make it desirable, that his labors should be brought to bear upon Armenia. This could be done from Constantinople, better

than from any other place not within the limits of the country, which is principally inhabited by Armenians.

Mr. Goodell has the superintendence of the press during the absence of Mr. Smith.

SANDWICH ISLANDS.

Intelligence has been received from this interesting field, under the date of Jan. 2nd, at which time the missionaries were generally in good health. The work of translations was going on, and the two presses were in operation. Yet the people demanded books much more rapidly than they could be produced with the means now employed. The mission was treated more respectfully by foreigners than in former seasons. Capt. Sayre, of the *Arabella*, Capt. Arthur, of the *Sarah*, and Capt. Russell, of the *Swift*, are mentioned with much respect and affection, as having shown many kind attentions to the missionaries.

CHOCTAWS.

A letter from the Rev. Cyrus Byington, under date of June 25th, contains the pleasing information, that the attention to religion among the natives is increasing. He says, "The Lord is now blessing this people, and gathering in his chosen, in a remarkable manner."

At a meeting in the wilderness, about 14 miles from Mayhew, on the first Sabbath in June, twenty persons, including two white men, were admitted to the church. Of this number, was Col. David Folsom, (the senior of the three highest chiefs,) and two of his brothers. Ninety were numbered among serious inquirers. Col. Folsom, by nature and practice an eloquent man, makes discourses to his countrymen in their native tongue, an hour or two long, and has for months been greatly engaged in his employment.

GREEN BAY.

This mission has been severely bereaved by the death of the Rev. Jesse Miner, the missionary and superintendent. Two of his children died also; and Mrs. Miner, with her surviving children, will return to the place of her former residence in Oneida county, N. Y.

BURNING OF HINDOO WIDOWS.

The extent of this evil is very appalling. The number of Suttees in the Bengal Presidency, from 1815 to 1826 was as follows:

1815—372	1819—650	1823—575
1816—448	1820—597	1824—772
1817—707	1821—654	1825—639
1818—839	1822—583	1826—589

Thus in twelve years 7216 widows have been buried or burnt alive. In the Madras and Bombay Presidencies, the official statements for near ten years are 635. Grand total 7851.—Early marriages are very common in India, in consequence of which many young females fall a sacrifice to this custom. In the annual list of Suttees in the year 1815 to 1820 inclusive, it appears that sixty-two widows were burnt, most of whom were mere children, some of them only sixteen, fourteen, twelve, or even eight years of age.

Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke.

A MOTHER'S CLAIM.

"Forsake not the law of thy Mother."

There is an evil under the sun, to use the words of Solomon, very prevalent, even among children who have had much pains taken with them, who have enjoyed the benefit of kind and watchful parents, and desire, upon the whole, to be obedient towards them. The evil to which I allude is, disregard to the commands of a mother. The divine law says, "Honour thy father and thy mother:" but one would be ready to think, from the conduct of many young persons, that the latter words "thy mother," were not to be found in their Bibles. When papa speaks he is obeyed; but mamma speaks, and speaks again, and her child still disregards, delays, or argues. If such a child were asked, "Do you not love your mamma?" he would probably answer, "O yes, that I do." But is it a proof of love to grieve and to fatigue her, and that merely because, from the gentleness of her nature, and her tender love, she is loth to have recourse to punishment, which a father, with affections as strong, though with feelings less soft, considers it his duty to inflict? Should any of the readers of this paper feel conscious that they have given way to such disobedience, perhaps a few circumstances which occurred one day in the family of Mr. West, may be read with interest and advantage.

Henry and Frederick West enjoyed the blessing of kind and good parents, who possessed both the desire and the ability to give them all needful instruction, and to train them in the way that they should go. Henry was nine, and Frederick eight, years old. They were sensible of their parents' kindness, and loved them in return: and it was pleasant on the one hand to see the tender solicitude which was shewn to provide them with every suitable indulgence; and on the other, the docility and cheerfulness with which obedience was rendered by the young folks. Such was the impression made on the mind of every one, who had the happiness of spending an hour with Mr. and Mrs. West, and their two little boys: but I am sorry to say, there were seasons, in which the house did not exhibit that beautiful appearance of order and subordination to which I have alluded. Mr. West united, with the utmost study to promote his children's comfort, a firmness and decision, which allowed no self-will or opposition on their part: and if the same injunction were ever required twice, he repeated it the second time with marked displeasure. Knowing therefore that implicit obedience must be rendered at last; and that if not yielded promptly, they would find cause to repent of the delay, the children very rarely hesitated for

an instant in complying with his wishes and their mamma's mild admonitions supported by his authority, were equally efficacious. But Mrs. West was of a peculiarly gentle nature: and though in all great things, where an absolute sin against God would have been committed, she was steadfast and inflexible; yet in those smaller matters which respected ready obedience to herself, she always felt a fear of being unnecessarily strict. The consequence was, that though under the united care of both their parents, the conduct of the children was most satisfactory, and they were freed from all those fruitless struggles which so often shake affection on both sides; yet, whenever their papa happened to be absent, they were too apt to consider it a time of license, and to pay little heed to the desires of their kind mamma; presuming on her tenderness, that their faults would be passed over.

And now, having shewn my readers the state of things in the family to which I have introduced them, I will proceed, according to my promise, to the relation of a few particulars. It happened one day, that Mr. West walked from his own house to take the stage from a neighboring town; as he was intending to spend a few days with a friend at some little distance; when he arrived at the inn, however, he found every place occupied, and was therefore obliged to return home to wait for a coach, which would pass in the evening. He entered the house according to his frequent custom, by his study-window, which opened to the ground; and as it had a door leading into the dining-room, he was just proceeding there, when his attention was arrested by the following conversation.

Frederick, I wish you *not* to go into the orchard, because the grass is damp. Your cough is better, and I should be very sorry to have you take cold again.

O mamma, I have quite got rid of my cough; and I shall not be gone a minute, and away he ran as fast as he could.

Mr. West's first impulse was, to walk into the orchard, and bring Frederick back: but upon second thoughts, considering he might benefit his children, by knowing how they behaved in his absence; he neither went to the garden or the dining-room, but took a book from the shelves, and sat down in his study.

In a few minutes, the door from the hall to the dining-room burst open, and Henry and Frederick came running in.

There mamma, exclaimed the latter, I have only been as far as the large tree to pick up the apples. You see I am soon come back again.

So I see Frederick, but another time, when I tell you not to do a thing, I shall not expect to find you doing it directly. Are not your shoes damp?

O no, not at all.—Yes, a little; he added feeling them and kicking them off with a tremendous bounce, nearly to the other end of the room. Here Henry, ride me to the bell.

So saying, he leaped upon Henry's back, who came laughing towards him; and having pulled the bell violently, called out as the servant entered, Shoes, dry shoes, James; or I shall break my brother's back.

Be so good, James, as to bring master Frederick a pair of shoes, said his mistress, in a very different tone; and then turning to the little ones, she added, I must not have you so rude and noisy. When Frederick has his shoes I had rather you would go and play in the hall. I have a sad headache this morning; and I came into this room before the dinner hour, simply because there is no sun upon it, and I thought I might here be cool and quiet.

Poor mamma, have you got the headache? then we will try to be quiet.

I do not wish to deprive you of your play, my dears; this is the proper hour for it, only till my head is better I cannot bear a noise in the room where I am.

No, but we like best to be with you mamma: we will be quite quiet.

Their mamma gave them each a book, and for a little while they sat very steadily till Henry began to touch and push his brother; then after giggling for some time, Frederick ran round the table, and Henry after him, both laughing loudly; Henry threatening, and Frederick screaming, whenever he was in danger of being caught. Thus they whisked backwards and forwards on each side of the table, much to the danger of the knives and forks, &c. as the cloth was already laid, till Henry despairing of reaching his brother in this manner, dashed underneath, upon his hands and knees: and having entangled one corner of the cloth in his pinafore, must inevitably have drawn all its contents upon the floor, had not his mamma perceived the danger; and, hastily rising, prevented the overthrow.

Really my children, she exclaimed, I am quite ashamed of you. If your Papa were at home, you would no more think of behaving thus, than you would think of flying. It is of little use to talk of loving me, and yet to pay no regard to any thing I say. I should have thought, it might have proved quite sufficient to ensure quietness in this room, when I told you I was not well and that any noise would make me worse.

(To be continued.)

HISTORY OF INDUSTRY.

"All is the gift of industry, whate'er
Exalts, embellishes, or renders life
Delightful."

To industrious study is to be ascribed the invention and perfection of all those arts whereby human life is civilized, and the world cultivated with numberless accommodations, ornaments, and beauties. All the comely, the stately, the pleasant, and useful works, which we view with delight, or enjoy with comfort, industry did contrive them, industry did frame them. Industry reared those magnificent fabrics, and those commodious houses; it formed those goodly

pictures and statues; it raised those convenient causeways, those bridges, those aqueducts; it planted those fine gardens with various flowers and fruits; it clothed those pleasant fields with corn and grass; it built those ships whereby we plough the seas, and reap the commodities of foreign regions.

Industry hath subjected all creatures to our command and service, enabling us to subdue the fiercest, to catch the wildest, to render the gentle sort most tractable and useful to us. It has taught us from the wool of the sheep, from the hair of the goat, from the labors of the silkworm, to weave our clothes to keep us warm, to make us fine and gay. It helpeth us from the inmost bowels of the earth, to fetch divers needful tools and utensils. It collected mankind into cities, and compacted them into orderly societies; and devised wholesome laws, under shelter whereof we enjoy safety and peace, wealth and plenty, mutual succour and defence, sweet conversation, and beneficial commerce.

Industry, by meditation, did invent all those sciences whereby our minds are enriched and ennobled, our manners are refined and polished, our curiosity is satisfied, our life is benefited. What is there which we admire, or wherein we delight that pleaseth our mind, or gratifieth our sense, for which we are not beholden to industry? Doth any country flourish in wealth, in grandeur, in prosperity? It must be imputed to industry; to the industry of its governors, settling good order; to the industry of its people, following profitable occupations. When sloth creepeth in, then all things corrupt and decay; then the public state doth sink into disorder, penury, and a disgraceful condition.

He that gives to a grateful man, puts out to interest.

He distrusts his own faith who often swears.

[From "Amir Khan and other Poems; the remains of LUCRETIA M. DAVIDSON, who died at Plattsburgh, N. Y., Aug. 27, 1825, aged 16 years and 11 months."]

TO MY SISTER.

[Written in her 15th year.]

When evening spreads her shade around,
And darkness fills the arch of heaven;
When not a murmur, not a sound
To fancy's sportive ear is given;

When the broad orb of heaven is bright,
And looks around with golden eye;
When Nature, softened by her light,
Seems calmly, solemnly to lie;

Then, when our thoughts are raised above
This world, and all this world can give,
Oh, sister, sing the song I love,
And tears of gratitude receive.

The song which thrills my bosom's care,
And hovering, trembles, half afraid;
O, sister, sing the song *once more*,
That ne'er for mortal ear was made.

'Twere almost sacrilege to sing
Those notes amid the glare of day;
Notes borne by angels purest wing,
And wafted by their breath away.

When sleeping in my grass-grown bed,
Should'st thou *still* linger here above,
Wilt thou not kneel beside my head,
And, sister, sing the song I love.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, August 15, 1829.

CREEK AND CHEROKEE INDIANS.

There is a rumour in the Georgia papers, which without farther evidence we presume to be a *fabrication*, that the Cherokee Indians have joined the Creeks in hostile preparations, for the extermination and assassination of the whites upon their frontiers, or west of the Flint river. It is said, further, that removals were taking place in consequence of the alarm, and that military preparations were being made for defence. Now so far as the "military preparations for defence," are concerned, and the *rumour* of an hostile attack, all this is probable enough:—but that the Cherokee Indians have waged war, or assumed any hostile attitude other than the fixed determination which they have long since declared, of dying in defence of their soil—or entered into any league to assassinate the whites crossing the line of their possessions—no one that knows them will believe a word of it. Every one knows, that to be in keeping with the abuse, treachery and opposition of their white neighbors, such *would be* their retaliation; but—thanks to Him who has at last put the impress of his favor on the moral condition of the Indian—they have learned at last to entrust revenge to better hands; and to seek the models of their conduct from better sources than the examples set before them. To us—and we presume to every one acquainted with the way in which Georgia has *argued* her passion for Indian lands,—this looks very much like the rush and the cry which is sometimes practiced to cover premeditated outrages.

The plot is said to have originated with the Creeks; and the rumour states that "deputations had been sent to the Cherokees, Choctaws and Seminoles, to solicit their concurrence in sentiment and action with them, the Creeks, but that none but the Cherokees had been heard from, and that they concurred: that Ross, the President, was preparing a talk for his nation, advising them never to give up their lands, but to kill every white man who crossed the line." The author of this rumour, whoever he may be, undertakes to be very explicit as to the talk which Mr. Ross is preparing for his nation, considering that it was not yet made. If we might take the same liberty of anticipating its purport, we should presume that it would be of a very different tenor. "This," remarks the N. Y. Observer, "is the white man's story. The next Cherokee Phoenix will give us the Indian's account of the matter. We know not what the Creeks may have done, or plotted to do; but we believe the Cherokees will not resort to violent measures."

The mighty state of Georgia has tried every refinement of insult and injury on this little band of peaceable, oppressed men; and if they should provoke them to some act that they could pronounce hostile, it would not be strange; and if that should be made the pretext of wresting from them by force the possessions which they so much covet, it would be still

less strange. But more than this we do not believe of the Cherokees. The principles of a peaceful Gospel have taken too broad root among them—they are too sincerely attached to their institutions and privileges to hazard them by rashness—the dignity and forbearance, and true moral courage with which they have maintained their cause thus far, all contradict the story, and lead us to believe, if there is any thing in it, that it is a political stratagem.

Are we uncharitable, in our efforts to vindicate from violence and destruction this little band which we have just succeeded, through the blessing of God, in bringing over to civilization and Christianity? We may be mistaken, and hope we are; but we are not uncharitable, if men and things are to be "known by their fruits." By such a criterion it would be difficult to be uncharitable to the conduct of Georgia in this controversy. The case supposed would be but of a piece with the course thus far pursued; a fit consummation to the false treaty, procured through bribery and treason—the legislative acts, expelling the Indian from courts of justice, at the same moment that they assumed jurisdiction over his rights and possessions, thereby legalizing fraud and violence in his white neighbors—the agents of emigration sent among them with injunctions of secrecy, and paid according to their enlistments, per head—the abominable stratagem for interesting the populace in the extinguishment of the Indian title, by putting their lands into lottery and distributing the tickets gratuitously, giving each holder thereby a contingent estate in the poor Indians' lands to secure his vote for his oppression, and exile.

We are exceedingly gratified in learning that this subject is about to be taken up, in the National Intelligencer, by an advocate who is said to be well qualified for the task. A writer has sent to the editors of that paper, a series of essays on the pending and ripening controversy between the United States and the Indians, and the editors have promised to insert them. The following note accompanying them explains their design and bearing.

"1. This is a subject which must be abundantly discussed in our country.

2. It will be among the most important, and probably the most contested business of the twenty-first Congress. Some able members of Congress, to my certain knowledge, wish to have the matter discussed.

3. I expect to make it appear, by a particular examination of treaties, that the United States are bound to secure to the Cherokees the integrity and inviolability of their territory, till they voluntarily surrender it.

4. In the course of this investigation I shall not agree with the present Executive of the United States in the construction which he gives to treaties, but shall be sustained by the uniform tenor of our negotiations with the Indians, and legislation for them, from the origin of our government to the present day.

5. My discussions will not assume a party character at all; and whenever I speak of the President, or the Secretary of War, it shall always be by their official designation, and in a respectful manner. Tho' I think that the President has greatly mistaken his powers and his duty in to regard the Indians, I have no wish concerning him but that he may be a wise and judicious ruler of our growing republic."

INDIAN ELOQUENCE.

The following eloquent appeal is a recent talk of an aged Chief of the Creek nation to Gen. Jackson. Its language goes to the heart:—

"Brother! The red people were very numerous. They covered the land like the trees of the forest, from the big waters of the east to the great sea, where rests the setting sun. The white people came—they drove them from forest to forest, from river to river—the bones of our fathers strewed the path of their wandering. Brother, you are now strong: we melt away like the snow of spring before the rising sun. Whither must we now go? Must we leave the home of our fathers, and go to a strange land beyond the great river of the West? That land is dark and desolate—we shall have no pleasure in it. Pleasant are the fields of our youth—We love the woods where our fathers led us to the chase—Their bones lie by the running stream, where we sported in the days of our childhood—When we are gone, strangers will dig them up—The Great Spirit made us all—you have land enough—Leave us then the fields of our youth, and the woods where our fathers led us to the chase—Permit us to remain in peace under the shade of our own trees—Let us watch over the graves of our fathers by the streams of our childhood—May the Great Spirit move the heart of our father, the President, that he may open his ear to the voice of his children, for they are sorrowful."

"Village Plans, and Domestic Sketches; or a visit to the rectory of Milbourn Dale."

We have read with much interest, and beg leave to recommend to the religious public, two little volumes with the above title, recently published in this city by Messrs. Durrie and Peck.

The title may seem to describe another religious novel; but the work does not deserve to be classed with the books, commonly called by that name, with which the world is almost deluged, and of which the tendency is highly questionable. The structure of the work is narrative; but the story is employed "merely as vehicle for detailing the sentiments and plans which it details." Interesting as the work must be to every reader, the interest does not depend at all on the incidents and changes of the story, but on something altogether better. The reader is taken into a retired country parish in England, and into the family of a pious clergyman of the established Church. In the *family* he sees a beautiful exemplification of true piety in its natural operation at home, on the education of children, on domestic arrangements and enjoyments, and on the habits of intercourse with the world. In the *parish*, he sees at once the principles and the details of a great many 'plans' of village benevolence;—plans which, though particularly adapted to the state of society in England, the common sense of any benevolent mind can easily modify according to the state of society in our own manufacturing villages and country parishes.

Every clergyman, particularly every clergyman in a country village, will find a multitude of valuable hints which may afford him material aid in his own sphere of action. And every benevolent individual who is desirous of improving the state of society, and particularly the condition of the poor around him, may read this book to great advantage. Superintendents and teachers of Sabbath Schools, if they will take this advice, we are sure, will thank us for the suggestion.

The book is a safe one, and at the same time highly interesting and useful, for the reading of children. We hope it will find a place in all our Sabbath School libraries.

A few extracts may be expected in our next.

PROGRESS OF TEMPERANCE.

The Report of the Yates County (N. Y.) Temperance Society lies before us. It was read at their first anniversary, held on the 4th ult. at Penn Yan. Soon after the formation of the Society, Mr. Hewitt preached at that village. Two merchants immediately destroyed the remainder of their stock which they had on hand—a third house stopped the sale—one distillery ceased its operations, and many who were before hesitating became decided friends. The effect upon the village was for a time overwhelming. And though some unfavorable things have since occurred, yet it is believed the sale of spirits has been reduced at least two thirds, and public sentiment is known to be so changed that the merchants in their advertisements have not this season proclaimed the "liquid fire." The Association on Bluff Point, which was organized previous to this, has held on its way, and during the year has received accessions to its numbers and strength. Auxiliary associations have been formed in Rushville, Benton and Starkie. Female associations have been formed in Pen Yan, Rushville and Benton, which are sustained with an enthusiasm becoming the sex. They number more members than the Male Societies. Public feeling has so far changed during the year, that gentlemen are now seldom insulted with the offer of spirit in any respectable family; neither do men who rank themselves among gentlemen drink in the presence of those whom they esteem. A number of distilleries have suspended operations. In the village of Rushville, both the merchants to their credit, have excluded the article from their stores, and there are no groceries where it can be obtained. That place where one year ago very little promised, is now with the exception of two taverns, purged of the plague. In Penn Yan there are four or five stores purified; and others in the county. Of the very many who have commenced habits of entire abstinence, some were far gone in intemperance.

Raising a Building without Spirits took place in Cranbury, N. J. July 16, when upwards of 100 men were present. It was a very large and heavy-timbered Grist-Mill, three stories high. Great order prevailed, and no accident occurred. Molasses and water was the substitute used.

Kroomen.—There are now in the city of Baltimore, six native Africans, belonging to the tribe called Kroomen. These men while seeking employment on board a Mexican brig off Cape Montserado, had the misfortune to lose their canoe in a gale of wind, and the brig being driven out to sea, they were compelled to come to the United States. The commander of the brig, (Capt. Woodsides of Baltimore, who so gallantly aided Mr. Ashmun in his attack on Trade Town) has treated them with the utmost kindness, and indeed for several weeks, supported them entirely at his own expense. Their anxiety to return to their families, (who are altogether ignorant of their fate) is extreme, and we rejoice to add, that they will probably obtain passage in the vessel about to be engaged to take certain re-captured Africans from St. Augustine to Liberia. The chief Prince, Will, and his brother Walker, have made a short visit to Washington, and some valuable information has been derived from them, in regard to the African coast, and particularly in regard to the character of their country, and the habits and customs of their tribe. *Prince Will* was employed a great part of the time, for several years, by the late Colonial Agent, Mr. Ashmun, and by the fidelity and energy of his conduct, proved himself worthy of all confidence, and rendered essential service to the Colony. He stood by the settlement in the perilous conflict of 1822; in his canoe bore tidings of its danger to the Colony of Sierra Leone, and thus secured the friendly interposition of the British naval officers at that station. Subsequently at Trade Town, he guided the canoe from which Mr. Ashmun landed in the face of a numerous band of armed pirates, and of all the Kroomen, generously exposed his life in support of the brave white man, who had so long been his friend. Prince and Walker are both intelligent and manly in their aspect and deportment, and exhibit in their forms and well proportioned limbs, a degree of strength and activity which would hardly suffer by a comparison with the models of ancient times.—*African Repository.*

From the New-York Observer.

THE SABBATH.

The Executive Committee of the General Union for Promoting the Observance of the Christian Sabbath, earnestly invite the attention of the public to the great purposes for which the Union was formed. It is important that the minds of our fellow citizens throughout the country, should be enlightened on the obligation and happiness of the observance of the Lord's day; and that the attention of men should be awakened to the great delinquencies that exist on this subject. For these purposes it is made the duty of the Executive Committee to solicit funds for the purpose of printing and circulating essays, employing special and general agents, and in other ways exerting a just influence upon the public mind. In proportion to the amount of contributions must be the efforts made to diffuse light, and arouse attention, throughout the land. Dependence must be placed upon Auxiliaries for funds, and the distribution of essays procured by this instrumentality.

The Executive Committee recommend to all the Auxiliaries an immediate application for funds throughout their localities. No specific sum is required for membership. Every donor, however small may be the amount of his contribution, is a member of the Union. It is hoped that Auxiliaries will be formed in every city, town and village in the country; that their constitution, list of officers, reports and proceedings will be transmitted without delay to the Corresponding Secretary of the General Union; that they will have regular quarterly meetings; and that systematic exertions will be made to circulate publications on the Christian Sabbath.

The Executive Committee refer the Christian community to article third of the annexed constitution, and trust that ministers of the Gospel, of all denominations, will in the sanctuary, in meetings of their churches, and on all suitable occasions, call the attention of their people to the importance of the Sabbath; and that both ministers and people will make constant and fervent supplications to the Lord of the Sabbath to bless the efforts now making on behalf of this sacred day. They hope too that the power of example will be continually remembered by all who love holy time and wish prosperity to Zion.

To all who value our inestimable civil or religious privileges, it may be said, every blessing of Christianity follows in the train of the Sabbath; every denomination of Christians lives on the Sabbath air; and all sects, and all benevolent, religious and civil institutions must perish alike, if the Sabbath be abolished. It is believed that in this case, as in every other where money is given for a benevolent object, the moral sense of the donor is confirmed and his happiness increased. Such donations then, however small, from individuals, would excite the public sense of the sacredness of the fourth commandment, and increase public happiness. The application of such funds is instantly needed, that our fellow citizens may read more, and therefore think more upon this subject. The public may be assured that all due activity shall be exhibited by the Committee, if the requisite means are forwarded; and it is hoped that the expenses in collecting may be saved, and that the services rendered the Society may be continued gratuitously on the part of all engaged at present in the work.

By order of the Executive Committee,
M. BRUEN, Cor. Sec'y

FORM OF CONSTITUTION FOR AUXILIARY UNIONS.

Article I. This Society shall be called the Auxiliary Union of _____ for promoting the observance of the Christian Sabbath, to be connected with the General Union, formed in the city of New-York in 1823.

Art. II. It shall consist indiscriminately of the friends of morality and religion of all denominations, who may choose to combine their influence for the promotion of this interesting object.

Art. III. As the weapons of the Christian warfare are not carnal, but spiritual, the great means employed by this Society for effecting

their design, shall be the influence of personal example, of moral suasion, with arguments drawn from the oracles of God, from the existing laws of our country, appeals to the consciences and hearts of men, and fervent supplications to the Lord of the Sabbath.

Art. IV. This Union shall hold its annual meeting on the day of when a Board of Directors, consisting of a President, Vice President, Secretary, Treasurer, and other members, shall be elected to conduct the business of the Union; three of whom shall constitute a quorum. In a case of failure of an annual election, the existing officers shall continue until a new election.

Art. V. It shall be the duty of the Board to meet at the call of the President, as often as shall be necessary for the transaction of business; to fill their own vacancies; to adopt energetic measures to accomplish the object of the General Union; and to make to this Union an annual report of their proceedings.

Art. VI. Any person may become a member of this Union who shall contribute to its funds.

Art. VII. This Constitution shall not be altered, except at an annual meeting, and by a vote of two-thirds of the members present.

Correspondence with the General Union to be addressed to the Rev. M. Bruen, Corresponding Secretary of the General Union, New-York, by whom communications will be received if left at 144 Nassau street.

Remittances to be made to Mr. Arthur Tappan; Treasurer of the General Union, 122 Pearl street, New-York.

From the N. Y. Observer.

PRAISE WORTHY.

Our readers will be pleased to perceive from the following correspondence, that the Messrs. Stevens, in compliance with the request of the citizens of Newark, have determined to put a stop to the running of their boat on Sunday between that place and New-York.

NEWARK, N. J. July 20, 1829.

John G. Stevens, Esq..

DEAR SIR,—It may be deemed proper that the enclosed papers should be accompanied by some explanation. The running of your steam boat to our place on the Sabbath, has become the subject of much conversation and great complaint among our citizens. The young are allured by it to convert the Sabbath into a day of pleasure and dissipation; and it has happened on several occasions, that numbers of them have returned on Sunday evenings, far gone in intoxication. Our streets, leading to the steam boat wharf, are often crowded on this sacred day, which God has hallowed for his own service. Indeed, sir, the evils resulting from this source have become so alarming, that it was hoped, when a respectful application should be made to you in this pacific mode by our citizens, that you would so far regard their wishes, and the authority of the Lord of the Sabbath, as to give the necessary orders for the discontinuance of your boat. And with that hope we now send the papers, and are respectfully your obedient servants,

THEO. FRELINGHUYSEN
JOHN CONDIT.

HOBOKEN, July 23.

Gentlemen.—We yesterday received your letter, enclosing a remonstrance from the inhabitants of Newark and its vicinity, against the running of the steam boat to your village on Sundays. We hasten to say to you, and through you to the respectable individuals who are its signers, and who, according to the memorial, are the majority, or the great body of the people, that we have determined at once to accede to their wish, by putting a stop to the running of the boat to Newark on Sundays after the 25th. (She is extensively advertised for that day, and we could not, at this short notice, sufficiently apprise the public of the change.) We make this sacrifice of our pecuniary interests with the hope, that while it removes one of the sources of the annoyances complained of, it may not, by taking from us so material a part of the profit, deprive the citizens of Newark and its vicinity of the boat altogether, by putting it out of our power to continue her there—it would, in that event, be for themselves to say, whether they had not sacrificed the greater good to the lesser evil. With the hope that this may not happen, and that the change and its results may prove as conducive to the morality and good order of the inhabitants of this thriving and beautiful village, as the most sanguine anticipate, is the earnest wish of your obedient servants,
J. C. & R. L. STEVENS.

Obituary.

DIED.—At Milford, on the 6th inst. George S. Gunn, son of Samuel B. Gunn, Esq., aged 20. The subject of this notice has been connected with the office of the Religious Intelligencer, and a member of our family for the last four or five years. We believe there is no one perfect in this life, but we have seldom known a young man whose character and conduct was more faultless. He was amiable and discreet, and much beloved by all who knew him. The name of George Gunn will be found among a number of hopeful subjects of grace who united with the Congregational Churches in this city, in 1828, and we trust his name is found written in the Lamb's book of Life. Since he became a Christian, his life has been marked with many traits of active piety; and with the approbation and advice of those who knew him best, he was preparing for a Collegiate education, that he might eventually be qualified to preach to others that blessed Gospel which he had found so precious to his own soul. But God, whose ways are not our ways, has numbered his days, and our expectations are disappointed. He died as he had lived, "looking" as he said, "to the cross of Christ."

In this city, on the 26th ult. Mrs. Sarah Munson, aged 69, relict of the late Dr. Aeneas Munson.

At Washington City, Mrs. Grace Hurst, daughter of the late Capt. Asa Potter, of this city.

At North Branford, on the 28th ult., General Philo Harrison, aged 36.

At Warwasing, Ulster Co. N. Y. on the 19th ult. Mrs. Wealthy Tyler, aged 27, wife of Mr. John B. Tyler, late of Branford, Conn.

At Hartford, on Thursday morning last, the Hon. Thomas Seymour, aged 94. He graduated at Yale College in 1755.

Poetry.

From the Worcester Yeoman.

THE CHEROKEES' REPLY TO THE PROPOSITION THAT
THEY SHOULD REMOVE BEYOND THE MISSISSIPPI.

No, never! we wear not the shackles of slaves,
And our father's stern spirits would start in their
graves
If they heard in their loved haunts the stranger's
proud tread,
Trample lightly the wild grass that waves o'er their
bed.

We own not your laws or your treaties—this soil
Shall be ours, till your armies have made it their
spoil,

For 'twas ours by the gift, by the charter of God,
Long, long ere its wilds by the white man were trod.

There was strength in the bow of the red hunter then,
And the foe fled before the stern Cherokee men.

Then far as the eye now o'er forest can roam
Was the land of the free, and our own sacred home.

But wo to the day when a welcoming hand,
Spread the bounteous feast for the white man's weak
hand,

They came to our shores, a lone shelterless few,
They drank of our cup, and they e'er found us true,
But the serpent we cherished and warmed at our
breast,

Has coiled round our vitals—let time tell the rest.

—No, never: if perish we must from the earth,
Let us die where we've lived, in the land of our
birth.

'Tis in vain we are told of a lovelier scene
Far away, where the deer rove in forests more green,
Where the step of the stranger will never intrude,
And nature still smile in her own solitude.

Yon oak, round whose head the red lightnings have
played,

Till its withering form is scarce traced in its shade—
Say! would you its beauty and vigor restore
If you plant it anew on some far distant shore?
Oh no! while its roots cling to where it once grew
It may linger a life which no art can renew.

It is thus with our race: we can never again
Re-people the forest, nor hope to regain
The power of the past. The dark warrior's form
Is blasted and bowed by the merciless storm.
Then leave us to die, midst our own native shade.
Where we grow in our pride—there alone let us fade.

TO-MORROW.

—To-morrow,

—is a period no where to be found
In all the hoary registers of time,
Unless perchance in the fools calendar.
Wisdom disclaims the word, nor holds society
With those who own it.

—arrest the present moments;
For though their flight be silent, and their path
Trackless as the wing'd couriers of the air,
They post to heav'n and there record thy folly.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies,
will be allowed one copy gratis, or a commission of ten per cent.

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The Season of Crime in Rome.—It is a fact, confirmed by long observation, that in Rome the period of penance and fasting is the period of crime. Almost every deliberate murderer, or other crimes of sufficient magnitude to involve capital punishment, is committed at this season. On the other hand, crimes of such enormity rarely occur during the period of game and festivals. The joyous spirit which then prevails moderates the bad passions of the Romans, and appears even to elevate and purify their character. These results afford important materials for reflection.

TEMPERANCE SOCIETY.

The monthly meeting of the Temperance Society of Litchfield county, will be held at Woodbury, on the 25th and 26th of the present month.

At the same time and place, we understand that six young men, members of the Theological Seminary in Yale College, are to be ordained, preparatory to their going a mission to our western states.

Would it not be well to send a delegation from New-Haven, to attend this Temperance meeting, that we may catch something of the spirit of reformation which is abroad in the land. Verily we are quite too *temperate* in the cause of Temperance. We are far in the back ground, in this county; and if the praise worthy exertions, that are made in our sister counties of Litchfield, Hartford and Middlesex, continue to be crowned with success, we may soon see all the drunkards in the State flocking to New-Haven, as the *city of refuge*.

We hope some of our wholesale and retail grocers, who have heretofore furnished the good people of Litchfield county, with hundreds of hogsheds, pipes and barrels, will attend this meeting, and peradventure they may be induced like the man in Maryland, to empty the rest of their casks in the street, as "a trespass-offering for sins done wittingly."

The annual meeting of the New Haven County Bible Society, will be held on Thursday evening, the 20th of August, in one of churches of this city. A delegation from the American Bible Society is expected to attend, and address the meeting.

Letters received at the Office of the Religious Intelligencer during the week ending Aug. 12, 1829.

J. G. Stanley; H. Bartlett; J. Moore, Jr.; Roger Olmsted; George Bowen; J. Calhoun; P. B. Whitmore; Thos. O. H. Croswell; A. Van Winkle; Sereuo Wright; Rev. Rufus Pomeroy; Silas Buckley; Joseph Cowan; Asa Starkweather; Rev. Elisha Yale; S. R. Wilcox; Daniel Dunbar; Joseph Harrison.